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Why Should I Make the Conversion Of Our Indians the Subject of Special Prayer?

BY REV. J. O. ASHENHURST, Simnasho, Oregon.

IT IS a matter of thanksgiving that this question is to be considered by the godly women of our church. Realizing, in some degree, the need of special prayer for the conversion of our Indians, I have sometimes wished that a call might be issued for prayer on this subject. But in God's wise providence the consideration of this question by the praying people of our church with this searching personal pronoun, I, will accomplish this desired object. And may He who died in love for us and for them answer our prayers by the outpouring of His Spirit, upon these dark souls that they may be translated from the kingdom of darkness into the kingdom of His dear Son. There are some reasons that will at once appear why I should make the conversion of our Indians the subject of special prayer.

There is a general sense of guilt when we consider the treaties which our people have made with the Indians and which we have in many cases shamefully broken. We have, as a race, much cruelty and fraud and injustice toward the red man to answer for. If, by my special prayer for their conversion, our Indians shall receive God's blessing of gospel light instead of the white man's cruelty, I shall feel that I have made some atonement for the wrongs committed by my race.

Compared to other questions engaging the attention of our government, the Indian question may not rank among those of highest concern, yet it is a great problem and when the Indians are converted civilization, education and industrious productive labor will follow unquestionably and thus there will be removed a menacing element from our social life and my prayers will have aided in adding an element of strength to our country.

The great need of the Indian appeals to me as a reason why I should make his conversion a subject of special prayer. There are many evils added to their inheritance of ignorance and superstition and immorality which has come to them from the days of past darkness. Their worship of spirits and fear of the medicine man and their numberless superstitions still cling to them with a power as strong as in the wild days of their ancestors. In heart they are living the life their ancestors lived a hundred years ago.

But they are living in the outward conditions of the present age which make it impossible for them to live the old life. The Indian of to-day is like Ephraim, "a ake not turned", a cooked loaf; on that side, burnt and charred; on this side, dough.

The need of the Indian is pathetic. "Gray hairs are here and there upon him, yet he knoweth it not." He is satisfied with his childish dance and drum and grotesque legends and is utterly unconscious of personal guilt and personal need. His ears are deaf to the gospel call.

The hopeless, hard and indifferent condition of the Indians suggests to me a strong reason why I should make their conversion a matter of special prayer.

Some years ago a certain scientist proposed a "prayer test." The test was to be made in a hospital I believe. It was proposed that one ward be made an object of prayer by those who believed in prayer and that another ward should not be prayed for. This discrimination would have been scientific, perhaps, but no Christians were found willing to deciberately *not pray* for those in need.

But here is a "prayer test" which can be applied without discriminating against any other needy field.

To all human appearance the Indians of the Simnasho district are indifferent to the gospel. Deliberately looking over the field, I can say that the most sanguine missionary could not refer in-fairness to a single individual in all these homes as a "hopeful case." There are no "enquirers" among them, except for "matches" and "salt" and "coffee." Here is a "prayer test"; a field which will try the truth of God's promises. I cannot think that The Soudan or the lowest classes in Egypt or India presents a field where the conversion of the people would be a greater manifestation of the miracle of redemption.

It is a test case that requires more than the ordinary gift of prayer. Let all who feel led to pray do so; but especially let those who by experience have become expert in supplication and have secured answer to their prayers in many difficult cases—let these especially wrestle with God in prayer for the Simnasho Indians. "This kind cometh not out but by prayer and fasting."

Conditions at Tama.

By Miss Elizabeth Campbell, Tama, Iowa.

DEAR Magazine Readers:—The conditions at Tama are so nearly identical with the conditions one year ago, as to be very discouraging, and yet there are some things to cheer and encourage. We are steadily gaining a hold on their friendship and confidence, something so necessary for a foundation on which to build. As an evidence of this let me give you some statistics, although these will give you no conception whatever of the difference in the greeting we receive when we meet them, or the difference in the reception we get in some of the homes.

We have been here just eighteen months. During the first nine months we entertained in our homes one thousand, one hundred and two Indian visitors. During the last nine months, two thousand, nine hundred and sixty-one, (nearly three thousand), almost three times as many. They are not nearly so shy and non-committal as a year ago, although they are far from being as frank as we could wish. During their epidemic of sickness last fall, they seemed so willing to trust their sick ones to our care and depended so much on our skill to save their dear ones from death. One woman, who a year ago would not even let us sing to her, yesterday listened with some show of interest

to the Bible Story of Christ's birth, seemed to enjoy the singing and consented that when we got our new house, so that the boys and girls would not be together, to let her grand-daughter come and learn to play on the organ.

Another line of progress, which is most comforting, is in the direction of honesty. A year ago I could scarcely turn around that something was not missing. Now there are very few I do not feel I can trust. Of course a part of the change is in myself. I am more careful about tempting them, but still I am sure there has been a marked improvement in this direction.

Miss Elizabeth Campbell, Tama, Iowa.

Our school last year could hardly be called a success. But this fall, although there seemed to be some sentiment in favor of education, we decided that it would not be best to try it again in our present quarters, and have been putting them off with an occasional reading lesson, and the promise of a school just as soon as we get our new house. There has been quite an interest from the first in music of any kind and the development along that line has been most encouraging—in fact almost marvelous, and is giving us a very strong influence over some of the young people—the very ones we are most anxious to influence. Since August 1903 we have had an organ, which has been a source of entertainment to old and young alike, and which has been a great help in introducing Bible Songs, but our musical development really dates from last May, when a friend donated us an old cornet that had not been used for years, but which proved a great attraction for the boys and young men. They practically all had a try at it and a large number made surprising progress for a short time, but were too fickle or indolent to keep it up. *Eleven* have persevered until they can read the music and handle the cornet quite readily; five of them in six different keys; four of them have excellent time, can read new music quite readily and have little difficulty in carrying a part alone. Now all this seems the more surprising when you know that only four of the eleven can read a word of English, and at least four of them can understand scarcely a word of what I say until one of the other boys interprets for him.

We have no Sabbath school and no religious service of any kind whatever, and that is what makes the work seem so discouraging, but we are very hopeful that when we get into our new home, we will be able to gather a few, at least, for religious instruction. Once in a while we venture to read the Bible to our visitors, and doubtless lose many an opportunity by not reading it oftener, but apparently some have been driven away by an attempt at religious teaching, and it would be months before they would venture here again; so we have decided that patient waiting is the better part of discretion, and if we are helpful and hopeful and prayerful their hearts will be opened to the message.

I wish I might tell you the conditions here just as we face them. I have felt very loth to write for our church papers, because I have always feared that among the boxes and literature sent us, in some

way the story would be put in circulation in the camp and it would be a death blow to our influence here if they knew that after we had been welcomed in all confidence to their camp-fire and the inner circle of life, we had gone away and heralded to the world the secret of their filth, ignorance, vice and superstition.

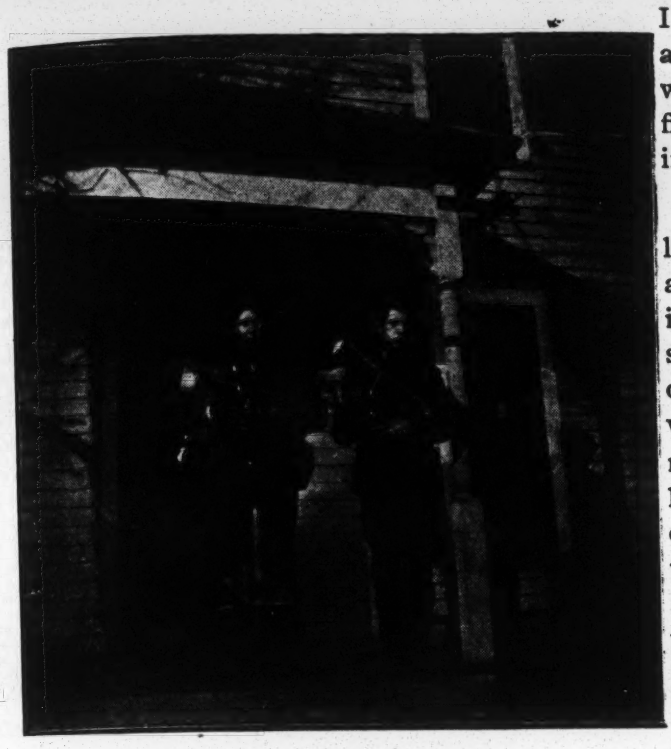
However, I will take the risk of outlining some of our obstacles and passing over what seems to be two fundamental ones—their religion and the deep-rooted and well-founded prejudice against the white man and hence against the white missionary and the so-called white man's religion, and will notice more especially the next in importance—their illiteracy, or more correctly speaking, their ignorance of the English language, and also he fact that it is almost impossible for us to get a knowledge of theirs. Can you see how we are handicapped by lack of a medium for exchanging ideas? If it is something we can show them, they are remarkably quick to learn, but when it is the spirltual, not the material, we are helpless. The only possible way is to gather them together and talk by means of an interpreter and thus far we have not been successful in getting them to keep an appointment, and we would have no place to put them if very many came at one time. In the meantime we are getting a little knowledge of their customs and ideals, and are learning to our disappointment of their fickleness, instability and indolence.

Another serious hindrance is their physical condition. They are not vigorous or active; are very unsound in flesh and could not be expected to work hard at anything, whether cultivating mind or muscle. How much of this is due to unhealthy food and to their indolent and filthy mode of living and how much is due to the wholesale use of tobacco I cannot say.

It is hard for us to reach them on the tobacco evil, for it is not only their meat and drink, and has been from time immemorial, but it is their sacred plant and figures so largely in all social and religious ceremonies, that to oppose it is to antagonize them at the very point at which we are most anxious to avoid friction. All we have tried to do is to discourage its use in our house, and in this we have only partially succeeded. It is amusing to see one little fellow, who on some previous occasion was led outside to disgorge his tobacco quid. Now he never comes in with tobacco in his mouth and when he thinks *that* is the subject under discussion he comes up with his mouth wide open, insisting that we explore the cavity and establish his innocence.

How shall I make clear to you the curse of strong drink and the heart aches and anxiety it causes us, as we come to know these people personally and feel a warm friendship for them and a deep interest in their welfare, and then see one after another going down before the foe, and feel so powerless to save them? How do they get it? They do—that is all I know, and sometimes in large quantities. As a race, it seems to have a peculiar fascina

A typical group of children who frequent the Mission House Tama, Iowa.



Ma-Ke-Sa- Pa-Ah and Isaac Maneta.

tion for them and a most potent effect. One of our most interesting music pupils has been here twice so drunk he could not walk straight. The first time, I could only lay my head down on the organ and weep, when he wanted me to play for him to sing. The second time I would not stay in the room, but went into another and closed the door, He was so mortified when he realized what he had done, and has not been visibly affected since, but possibly because he could not get it.

So far as we can learn, there are no total abstainers among the tribe and very few who seem to think it any disgrace to drink. We have said very little to any of them on the subject—just to about four different ones, but gave a private temperance lecture to the one we suspected to be furnishing drink to the other boys —accused him of it but gave him no opportunity to deny the charge. He made very profuse promises, and has not seemed in the least offended, but cannot tell what it will amount to.

Gambling is another evil which seems to be inherent and which is as common and almost as frequent as their daily meals, and is not limited by age or sex. I cannot enlarge upon it, but it is an insidious foe of the mission work and one which we feel our influence does not warrant our attacking as yet.

Their ideas of the marriage relation and of family and home life, are at the foundation of much that is evil. On Friday two young persons ate dinner together here, who once were husband and wife, but who afterward dissolved the partnership, and now have taken other life (?) partners. In the afternoon of the same day we entertained at the same time two young men. Last winter number one married a young girl and after they had lived together about six weeks, she left him. In the spring number two married her. She is *now* the wife of number one again and number two is diligently hunting another one. This is a very common state of affairs. In fact it is the exception to find those who have never married but once. Can you imagine the condition in those homes where there are from two to four different sets of children, perhaps none of whom belong to both the parents, and some of whom do not know their rightful parents? Would it be surprising to find favoritism and jealousies and contention, and would not the natural result be separation, to be followed, probably, by remarriage? It can be best summed up in the words of one of the discarded wives, "Some women heap bad, marry eight times."

Have I wearied you with my long letter? The half has not been hinted at. Pray witbout ceasing, that the Tama mission may be blessed to the glory of God and the salvation of immortal sonls.

God makes us directly dependent on His mighty power; but to show us that His power is all love, He stamps the gift with His own divine Seal.

Present Conditions in our Indian Mission at Warm Springs.

By Rev. W. W. Gordon, Warm Springs, Oregon.

THERE are less than eight hundred Indians on the Warm Springs reservation. Of this number about one half attend public worship, more or less frequently. This would seem rather an unfavorable showing for our mission work, yet if we should compare it with London, it would not be so unfavorable, for a recent canvass of that city shows one in five attends church. According to this the Indian is somewhat more Christianized than the Londoner.

As the people have not entirely given up the nomadic life, many are often absent from home and from the church. A record of the Agency church attendance, for 1904, shows that those most frequently at public worship were present from forty to forty-three Sabbaths. Members of this congregation, living from five to ten miles from the church, are as regular in attendance as most of white people whose homes are half that distance from their place of worship.

Church attendance and membership have been decreasing for six or seven years, and, unless there is a decided change, will continue to become less. Year by year the deaths have exceeded the births. The old people—like those shown in the picture—(see frontispiece) have a wonderful vitality, but the death rate among children is exceptionally heavy. In the families of our congregation there are but three unmarried young men, and not a girl beyond school age, and about thirty children. But how few of these—judging by the past—will reach the age of maturity.

The major part of the church membership has been, and is, from the Wasco, Tenino and other tribes, whose homes are within a few miles of the Agency. Few have come from the Warm Springs and Piute tribes. From those two tribes must come largely future increase, but as yet their stoical attitude toward Christianity shows little evidence of change. The proportion of Christians on this reservation, however, is larger than on other reservations that could be named. The past nine months the congregation has given about $40 to missions. Could they have some definite work, they would do better, but to give to mission boards of whose work they have a very vague knowledge, arouses little interest.

Shes-Ra-Ques "Wickup," Tama, Iowa.

During the past three months there has been an unusual amount of drunkenness among the Indians. Several weeks hauling of grain and freight beyond the reservation has afforded them the means and the opportunity for securing liquor. There always seem to be men on the watch to get an Indian drunk, and take from him all his money. I am glad to

record that I have heard of but one of our members being drnnk, and he is one who has been neglecting public worship for sometime. If their profession of Christianity has kept so many from being swept into the prevailing debauch, we have reason to thank God and press on in the work.

Native Christian Life on the Warm Springs Reservation.

By Miss Ella Montgomery, Warm Springs, Oregon.

AMONG all nationalities of people there exist customs and characteristics peculiar to that nation, and among all is also found a curiosity to hear and learn of the traits of another people. While the habits of life may not be the same, yet there is one threshold on which all nations and people may stand on an equal footing, and that is the threshold leading into the kingdom of heaven. There is one common place where all must bow and that before the throne, giving homage to Him who created all; one common confession for all, and that our own sinfulness and Jesus the only atoning grace. The unfathomed love and infinite power of this grace is seen in the transformation of any soul, for all are without hope except as this grace is bestowed. But as we witness this power as it brings a savage and heathen people into the realms of love and fellowship with the Master. we are impressed more and more with its majesty.

As we enter the humble homes of the Christian Indian on the Warm Springs reservation, it is difficult for us to think of them as having been wild and raving savages. As we hear their voices raised reverently in prayer we do not recall that at one time the voices of the same people was raised only in the war-whoop and the war-dance.

The faith of our Christian Indian is simple and child-like. They are a people deeply afflicted. The death angel is a frequent visitor in their homes; one after another of their loved ones are taken away and they look up through their tear and say, "We will meet up yonder." One brother in the midst of sorrow and affliction said, "God's love is always the same; it flows on just like a river." A sister said, "My children have all been taken away, but God knows best and soon; we all must meet in heaven."

They lay much strength on prayer. Morning and evening they lift their hearts and voices to heaven in supplication. Not a morsel of food is taken until first they have recoginzed the giver of all their gifts. Their petitions are not selfish, but realizing that only the Spirit can lead a soul out of darkness, they plead in prayer for the unconverted about them. The missionaries, Christian workers, the sick and the suffering ones, are carried to the throne in prayer.

Very few of them can read the Bible and the few who do are not able to get the thought clearly; but yet in a number of homes it is read daily. They are always glad of an opportunity to hear the word and listen eagerly to its precious truths.

They are not all as aggressive in Christian work as we would like to see, but there are a number who labor earnestly for the salvation of others. Blind Beachkan is one of the true ones. He goes here and there, especially visiting the sick, praying with them and in every place heralding the glad tidings of salvation. Others are just as earnest watchmen on the wall, laboring here and there as they have opportunity.

When we look back and see in mental

picture what the Indian was a century and less ago, and then look at him as he is today, we cannot refrain from saying, "What hath God wrought?" For the development of any people should be measured, not from present attainments as compared with another people, but from present attainments compared with wha they have risen from. The Indians are not all Christians. Let us then, Christian sisters, mingle our petitions with those of the Christian Indian, that the Lord may lead more and more into His kingdom.

Tullux Holliquille.

By Mrs. Jeanette C. Alter.

He does not resemble the fancifully drawn characters of the "Leather Stocking Tales," just a real flesh and blood Indian whose daily life shows the power of the Gospel on the human heart.

He, with the other Indian Elders, was waiting to welcome us when we reached the Warm Springs Agency, strangers to a strange people, but genuine sympathy and kindliness beamed from his strong, earnest face, and his cordial handclasp seemed to bring us in touch with his people. He understands the English language, but always spoke to us in the "Chinook," or waste-trade, dialect. I bungled the words badly at first, but Tullux patiently straightened out the tangles, and when I showed discouragement he would exclalm "Micu hias Klosche wa-wa" (you talk very good.)

The church service was conducted with the aid of interpreters who translated each sentence from the English into the Wasco and Warm Springsdialects. Tullux understood the three interpretations, and gave the closest attention. A grave nod at the close of the sentence assured us that all was well, but if he shook his head doubtfully we knew a misconstruction had occurred. He never trusted his knowledge of the English sufficiently to interpret and when we urged him he said: "We Indians who cannot read the good Book for ourselves must have, "*tu-lete-wa-wa*" (straight talk.) God help us all to give the straight-talk" to the spiritually blind who read the truth only in the lives of His followers.

Tullux was one of the famous Warm Springs scouts who went to the relief of our soldiers during the Modoc war. The hostile Indians were firmly intrenched in the Lava Beds of Southern Oregon, and the white soldiers were exposed to their fusillade of arrows. After a brief reconnoiter our Indian friends promised to locate the Modoc chief in three days. With one day's rations they started forth and at the close of the third day, they returned nearly famished, but with the redoubtable "Captain Jack" in custody. Of these faithful men the commander wrote, "They had only one fault, which was their persistent refusal to work on Sabbath."

One Sabbath morning Tullux came to us in distress; the blacksmith shop had been opened by order of the agent and several of the Indians had gone to work. "If this goes on," complained Tullux, "my people will soon have no Sabbath," and the order was countermanded. He took a lively interest in the current events of our nation, and some of his conclusions wisely drawn were not entirely to the credit of the race so far in advance of his own in human progress. Once he pointed out the battle grounds of two famous Indian tribes. "Where are these Indians now," I asked, and his reply was a forcible epitome on the temperance question: "All gone, too much fire water." His face always brightened when he spoke of Capt. Smith, the good agent,

through whose efforts this mission had been organized. He described the trial-some journeys to the mountains in quest of timber for the new church and the laying of the corner-stone in the presence of the wondering Indians, and I recalled the Captain's prophetic words in his first report to Presbytery: "I have faith to believe that a beginning has been made that will result in the spiritual upliftment of one of the most abject, degraded tribes I ever knew," and he built better than he knew.

Tullux traces his conversion to the day when he went to the mission in paints and feathers, a leader among the young men in ways that were not good, but he came away thoughtfully. Earnest words had pierced his heart, and his life trail took a new course from that time. He is getting old now; the snows of many winters have settled on his head. I pray God that he may still be spared for his people's sake. Should he learn that this little sketch has been written he will probably smile and say, "Nah weet ku, niku kumtux," "yas, I understand." Some day I shall meet him again when we shall speak with one tongue the praises of Him, who called us both out of darkness into His marvelous light.

The Indian believes in a power, or soul, or spirit, which inhabits or animates everything. To it he constantly appeals. He recognizes it in the sun, the earth, the thunder, lightning, clouds, and rain, and the animals about him. In short, this great spirit manifests himself in every possible form in nature, animate and inanimate. Each tribe has its own variation of its fundamental belief, and has constructed a mythology of its own. They believe, generally, in a deluge that covered the earth, drowning mankind, with the exception of a limited number. They believe firmly in a future state and have certain confused ideas of rewards and punishments hereafter. They erect no temples or places of worship. Their worship consists principally of sacrifice and supplication, which are engaged in wherever and whenever circumstances may determine.

—*Ency. of Missions.*

Our Native Americans.

Proofs of the need and value of Christianity and Education for the Indian.

AND IT SHALL COME TO PASS THAT WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED. HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER? AND HOW SHALL THEY PREACH UNLESS THEY BE SENT?

No Real Civilization of the Indian Without Religion.

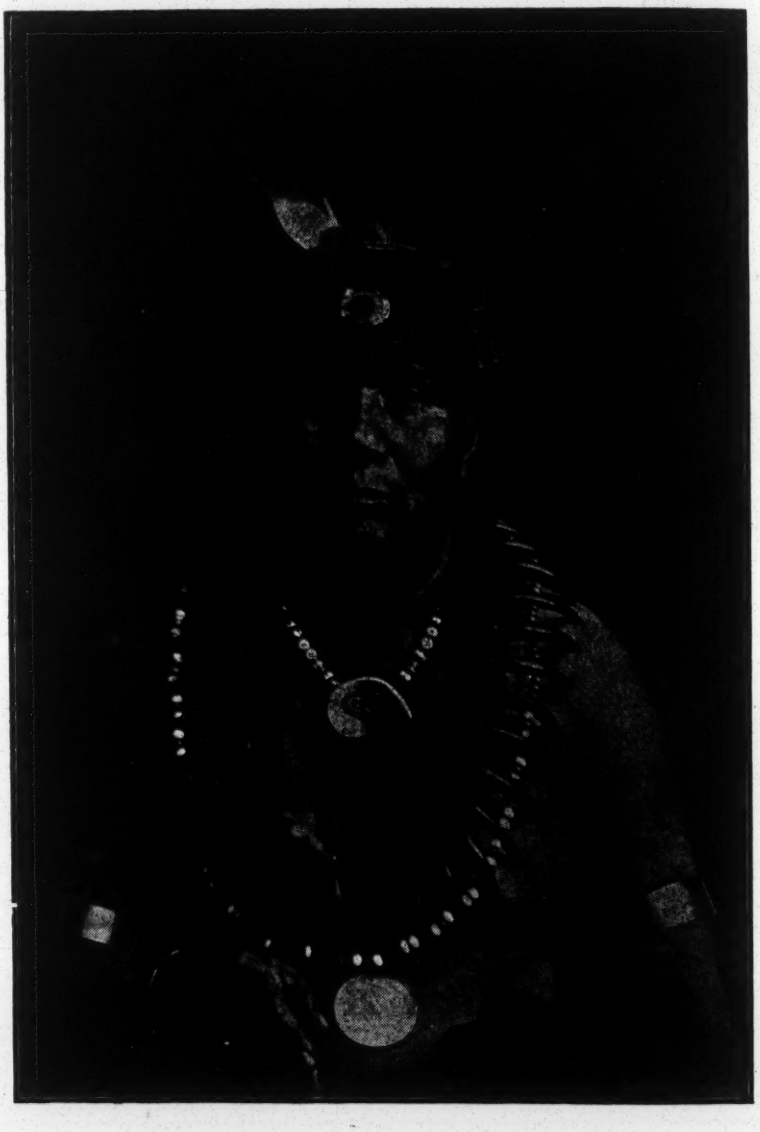
A MINT of money might be spent allotting lands and obtaining citizenship. After all that, they would only be veneering of civilization. The Indians themselves must be taught to lead church meetings and Sabbath schools, just the same as they should be taught in bread making, or

farming, in order to obtain desired results.—*Miss McBeth.*

A Missionary Exchange says:

"Every Indian who becomes a Christian becomes a missionary. Go into a village where there is yet no church or school, and you will find in some house a little shelf and a Bible on it, and the people will tell you a Christian student comes more than three miles away and reads to us."

The progress along Indian industrial lines is very gratifying, and Indian art is quite the fashion. Elegant homes, as well as plainer ones, now covet baskets, rugs, pottery, and quill embroidery as decorations, and this brings work and joy to Indian fingers and hearts. The pride of the red man—and that means courage, inspiration and hope—rises when his white brother recognize and appreciate the product of his imagination and skill. Let the good work go on till a wide market furnishes happy self-support to all our Indian fellow-citizens.—*Indian Friend.*



Push-o-to-ne-que, Chief of Tribe, Tama, Iowa.

A missionary in Alaska, saw a Bible tied at the top of a stick three feet long, and placed near the sick-bed of an old man. When asked the reason for this arrangement, the man said: "I can not

read, but I know the word of my Lord is there. I look to heaven and say, 'Father, this is your book, there is nobody to teach me to read; very good you help me. Then my heart grows stronger and the bad goes away."—*Missionary Review.*

There are villages in Alaska where the entire population goes to evening prayers. At nine o'clock the church bell rings and every family obeys the summons. Some one, generally a returned student, reads the Bible, explains it and prays in the native tongue; then all go quietly home for the night. Where in all older Christian communities can a counterpart be found?—*Dt. Sheldon Jackson.*

To educate the Indian children as near home as possible where the parents may receive the reflex influence of their education, is a rational method. It is certainly more humane in that the little ones are not taken away from their mothers during the tender years of childhood, when they are in need of a mother's love and when the mother needs their love. . . To make the day schools, located in the midst of Indian homes centers of attraction, no pains must be spared in their equipment. . . . . To enumerate all the advantages of the day schools to the Indian would take more space than could be allowed. Only a few will be mentioned:

They are centers of interesting things uplifting to a needy purpose. They are home object-lessons of cleanliness, industry and thrift. They teach industries suitable to the environment in which the children live. They strengthen home ties by requiring parents to care for their own offspring. They give teachers an opportunity to study the conditions of the Indian home, and to better them. They are distributing points for medicine and good counsel. They silently but unobtrusively break down opposition to American dress and customs. Above all they keep the Indians at home.

Some teacher has said that if the day schools did no more than keep the Indians at home, they would be worth all they cost. These schools have the best and most valuable Christian men and women in their service.—*J. J. Duncan in Southern Workman.*

Mission Schools.

The most valuable adjunct of the government work of civilizing the Indian is the missionary and educational work of the various bodies of Christians who maintain schools and churches in the Indian territory. They are doctrinal and denominational in character, and seek to impress upon young and old the religion expounded by the respective churches. While there may have been slight friction at a few places, in the main, there has been hearty cooperation between the missions and the government in the great work in which both are zealously enlisted. The God-fearing, earnest and sincere mission teacher is an immense power for good in uplifting the Indian race, developing the spiritual nature of its people and making sober, religious men and women.—*Extract from Commissioner of Indian affairs.*

Near Ft. Sill, Oklahoma Ty., the Reformed Presbyterian Church, (Old School) have a boarding school accommodating fifty Indian children. They also have a congregation with a membership of over sixty Indians. They have two Indian elders, a deacon, and a deaconess; also an interpreter. The latter is necessary, as no attempt is made to learn the language of the Indian, or to reach him through his mother tongue. This course is also pursued by the government schools, as there is no desire to have the Indian language perpetuated.

Each Indian man, woman and child has one-quarter section of land (160 acres) given him by the government, in the allotment made three years ago last August; and in many cases the government has built a house on each quarter section. When there are married children in the

family there are often two or three houses on the family lands. When a couple is married the custom is for the man to go and live with the woman, on her land and in her house, or with her father's family.

Since the allotment, a great deal of the Indian land has been rented to white settlers, who pay the Indians at the rate of forty dollars per annum for a quarter section of pasture land, and eighty dollars per annum for the same amount of farming land. The lease covers a period of five years, and carries with it the provision that the white man must erect a house of three rooms, and fence the land.

The Indians care very little about following agricultural pursuits, but many of them possess forty or fifty head of horses, and about the same number of cattle, which they care for themselves. Almost every place now has its little garden patch, and some of the Indians cultivate ten or twenty acres. Occasionally one will care for as much as fifty acres. The Christian men try to do most of the outside work, thus allowing the women to care for their homes, which they are learning to love and beautify. The boys, especially, are quick to learn, and they do their work skillfully.

As the country is well filled up by the white people, many of the Indians live twelve and fifteen miles from church, but they come on Saturday and "camp out," remaining over until Monday in order that they may attend all the services held on the Sabbath.

The Christian Indian loves the Bible. He says he goes to the government school and looks around, but sees no Bible. He goes to the mission school and sees the Bible everywhere. He commits the Scriptures readily, and remembers accurately.

S. E. J.

Canon City, Col.

Editorial.

"Thy God Hath Commanded Thy Strength."

BY CHARLOTTE BURGIS DE FOREST.

"Thy God hath commanded thy strength."
It is not thine to squander on toys of passing age;
Nor thine to be spent in winning a sordid earthly wage;
Nor thine to hide in a napkin till a more convenient time.
Thy God hath commanded thy strength,—thy strength in its fulness and prime.

"Thy God hath commanded thy strength."
It may be to deeds of glory before the world's applause;
It may be to work and struggle in some obscurer cause;
It may be to little doings that few or none will heed;
Yet God hath commanded thy strength; of thy service the Lord hath need.

"Thy God hath commanded thy strength."
He may summon thee to the desert, from the toiling world apart,
For thy strength to rest in silence, while he shall try thy heart;
Or he may call thee to shoulder some weight of sorrow or pain.
'Tis thy God that commandeth thy strength,—shall he command in vain?

Humanity has not devised any better, or so good a means for civilizing savage peoples as conversion to Christianity. The history of the world attests this fact.—Selected.

You must live each day at your very best.

Work done in the Indian industrial schools of our land show that the Indian boy, or girl, is the same as the rest of Americans, if given an equal chance.

GO OR SEND:—What other three words set forth so freely our duty, our privilege, as touching the kingdom of heaven? They contain the entire great command with a commentary attached.

An exchange suggests that though the Apostle James addressed his epistles to the "Christians scattered abroad," if he were writing now he might address, "to the Christians huddled at home."

"*Thy God hath commanded thy strength*!" Thy strength is thy best, all that is within thee; all that thou canst do, and be, and . . . . and all that thou hast—the two mites, if these be all, and the alabastor box of spikenard, very costly, if this be thy possession, ... By that which God is in himself, by that which God is to us, by law oral and written, by the new kingdom of his love and by all his benefits. . . . . He speaks from the beginning and from the end of time: "*Consecrate to me thy best, and devote to me thy strength.*"—SAMUEL MARTIN.

HOW TO MAKE A GOOD MEETING:—*Come promptly*, with a cheerful face. *Come prepared* with some thought, no matter how few the words, whether they be your own or gathered from some other source. *Come prayerfully*; no work is done so negligently as that which is unseasoned with prayer. *Come personally responsible*, for the success of every meeting. No social meeting can be a continued success if only one or two persons are interested in or responsible for it.—Selected.

Our Neglect of the Indian.

While our attention and interest has been drawn to the great work done in foreign lands during the half century that is past, let us not forget that equal obligations have come to our church through the work undertaken in the home-land

Our thoughts this month are directed to the North American Indian, whose Christian education and civilization must come from those more fortunate than the aboriginal. As that strong race of men is being diminished year by year a feeling must come of the awful wrong that this civilized nation has committed in its neglect to the Red Man—The Native Americans. The Christian Church long submitted to the recognized political powers in the exiling of the Indian and leaving him to grope in ignorance, hatred and barbarism. The lack of Christianizing influences and sympathy, so long suffered by the Indian, is unlike any other inhabitant of our Republic. At home in this his native land, he has been all but abandoned by the white man.

The Indian is not a pioneer of civilization, neyertheless he has been influenced and civilized, after confidence and trust had been won by the White man. The Indian is naturally disposed to worship, not idols fashioned after men's evil imaginations, "but in nature he has groped after God."

We find the Indians to-day showing alertness and teachable qualities that inspire confidence for their future usefulness, and bring deep remorse for the neglect they have so long endured for the church and state. "The Passing of the Old Indian" is more pathetic than regretful; no one desires to have the "Native American" remain in half civilized conditions, yet none can help observe and sympathize with his utter loneliness as he sees that his race is being diminished as the years roll round.

We have been so slow in behalf of the American Indian, as citizens, may we, through the church, yet seek the opportunity and make immediate and larger provision for Christianizing and educating the small remnant left on our soil.

Mrs. J. B. Hill,

Appointed Treasurer Women's Board.

The Magazine takes pleasure in introducing Mrs. J. B. Hill, Treasurer of the Women's Board. Until appointed to this more responsible and larger duty, Mrs. Hill was the Corresponding Secretary of Freedmen's mission as prosecuted by the Women's Board.

Mrs. Hill brings to her new position many qualifications, giving assurance to the church of her devotion, care, cordiality, as well as efficiency. As the custodian of a large and increasing mission fund we may feel confident of her conscientious regard for this trust.

Mrs. J. B. Hill, Treasurer of the Women's Board.

As the missionary work of the church, prosecuted through missionary societies, steadily increased, the name of Miss E. J. Sloan became a synonym for accuracy and integrity, and the church has reason to be grateful that, when it became necessary to relieve Miss Sloan of this work, here was one knowing the demands and exactingness of this office who consented to the duty. No remuneration is offered to this or any other of the positions on the Women's Board. If Presbyterial Treasurers and others making remittances to the General Treasurer will observe the rules for transmitting monies, the duties of the General Treasurer will be less irksome.

The Magazine unites with the women, young ladies, and junior societies of the church in giving the "Chautauqua salute," to Mrs. Hill and in extending to our faithful ex--Treasurer, Miss Sloan, affectionate and sincere gratitude. May both of these servants of the church live long for future usefulness and rejoice with it in the increasing prosperity of women's work in the cause of world-wide missions.

We urge upon our readers to study the conditions of "Our Home Mission Field" as presented by the corresponding secretary of our Home Mission Board, Rev. Alexander Gilchrist. The importance and the obligation of immediate and generous provisions for the work at home were never more urgent. And yet whatever arrangements the Home Mission Board may desire to make, will avail nothing in realizing their plans and hopes, if pastors and congregations do not show a proportionate share of interest. The presentation of needs and the possibilities for our church to move forward is a signal call at this time for the church to engage herself in more prayer and follow it with larger beneficience. There is abundant reason to believe that there are privileges awaiting the church now and when it has become conscious of these great needs it will be able to solve this great missionary problem.

Rev. W. A. Robb, D. D., pastor of Jamestown, O., congregation for more than forty years, has been called to part with his wife by death. Mrs. Robb was interested in the welfare of the Magazine

from its earliest venture into missionary life. The loss to Doctor Robb's family and congregation is shared by the missionary societies in the congregation and our Presbyterial in the death of this excellent Christian woman.

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"The Story Figures Tell?"

(Have you Read Page 121, November Magazine?)

At the close of the great Ecumenical Conference, 1900, when the Christian church throughout the world was all absorbed with the successful operations of its foreign mission enterprise, and the forcible appeals for carrying forward Christ's commands had been eloquently and faithfully urged upon the church, Rev. Andrew Murray was constrained to give the Christian world a clear and startling statement of the missionary problem confronting the church at home–"the lack of personal passion for Christ because of a lack of prayer in the church." In this admirable and deeply spiritual work, "The Key to the Missionary Problem," we note two statements with which the church must deal.

First. "IF the church were what she ought to be."

Second. "The missionary problem is a personal one."

Under the inspiration of that which the United Presbyterian church has just experienced, in its great Semi-centennial Convention of Foreign Missions, and all that our church has declared in its obligation and privilege before the world, our attention is new directed to the IF'S, and the PERSONAL OBLIGATIONS existing in our church to-day.

Let us turn to "The Story Figures Tell." Have you had any convictions of the reasonableness of such a computation as given there? or have you simply dismissed it as being the calculations of an enthusiast on figures, the possibility of realizing which is far beyond our women? Do you know the history of our Thank-offering, how from a small beginning, it has in seventeen years aggregated the large sum of $300,000, an average per year of four times the first offering?

This money has come into the treasury of the Women's Board , as quietly as the falling of a summer rain, and has gone throughout the church not only to maintain the work in hand, but to enable the women to extend their work and assume larger obligations as the General Assembly saw fit to propose. If it had not been for this special offering, expressions of gratitude and thankfulness for the work of Christian missions, the favorable condition in which the work of our Women's Board is today could hardly have been possible.

In "The Story Figures Tell" there is a startling statement that leads us to conclude that "The Missionary Problem has not (to all) become a Personal One," else the possibilities of the *one penny a day* from *all* the women as a thank-offering would not be questioned, but become a reality. Is it asking the impossible to expect *all* the women membership of the United Presbyterian church to make the giving of the gospel a PERSONAL OBLIGATION? IF every woman would make the Missionary Problem a Personal One, not only would their spiritual life be quickened, but activities and service never before known would flow through the church in streams of blessings throughout the world.

We are not to begin merely at the financial reasoning for this solution. That can not be the supreme motive, yet these figures tell a story that shows a low state of spirituality and missionary zeal, because only a small proportion of the women have had a part in the great sum accumulated through the giving of a thank-offering. The Saviour used the conjunction *if* to declare forcible conditions to the spiritual life. We need but direct your thoughts to His use of this word and have you consider its importance in the Scripture. "IF ye love me keep my commandments. "IF ye abide in me and my words abide in you." "IF ye shall ask anything." We have this word IF setting forth

conditions of life and death, sin and pardon, hope and despair, promise, reward and faith. "No words can express, no mind can grasp, the terrible meaning and consequences of the failure and condemnation, the joy and blessings, involved in the simple IF'S of which we speak."

The Thank-offering has enjoyed an elasticity that is different from any other funds; it comes undesignated; it is intended for every department of work. You should zealously follow the success of this fund and notice also that the contributions throughout the year have not been affected by the large sums brought in at this special season, which indicates that those who are in habit of expressing their gratitude have whole-hearted devotion and service in this privilege, yet the sacrifice has never been equal to the supreme work for which they would give themselves.

As compared with the work accomplished during the past quarter of a century, and what is waiting to be done, uothing can be more reasonable than to urge upon the women of the United Presbyterian church the spirit of humiliation and prayer, and the acceptable thank-offering service to God for his many mercies.

IF then ye know these things happy are ye IF ye do them."

Our readers were furnished last year, with two excellent articles from the pen of Rev. Harrison K. Wright, of Ningpo, China. Word has just been received in America of the death of his wife and babe. Because of our early friendship and of our later interest in Mr. Wright's foreign mission labors there is cause for our deep sorrow in this great loss to himself and the church. Both of these young people were so happily and efficiently prepared for this difficult field. Mr. Wright has the sympathy and prayers of a large circle of friends, including the Magazine.

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Our Indian number this month will be especially pleasing to the children of our mission *Mendinet El-Fayoum* Egypt. By refering to page 190, in January Number you will read this interesting fact. It is meant to be written by Miss Ethel Martin who has charge of the school there. "Two thirds of their offering this year is to go toward the Girls' School on the Sobat, and the other one third, *to America to* help *the Juniors in building the school-house at Tama, Iowa.*"

We are fellow workers encircling the world for Christ, "Praise God for the spread of the gospel and its enlightened views on giving." M. E. M.

—

Appreciated.

The Women's Missionary Magazine of the United Presbyterian Church is a most practical magazine for its many readers. The Thank-offering Department is ably presented and all departments are replete with helpful matter.—*The Missionary Monthly*, Jan. 1905.

We accept these kind words, encouraging our T. O. Secretary, and our own endeavors as well.—*Eds.*

—

Mrs. Aleetta Knox writes from Guthrie, Okla., suggesting that a list of the foreign mission stations be printed in the Magazine, giving their correct pronunciation. The suggestion is a good one and we will endeavor to obtain the information desired.

—

Convention for 1905.

When it was decided to hold the next convention of the W. G. M. S. at Albany, Oregon, it was understood that there would be extraordinary inducements to attend on account of the very low railroad rates to the Portland Exposition; and since the Exposition date of opening has been changed to June 1st, it seems necessary to change the W. G. M. S. dates from May to June.

Naturally Albany would not want the convention if only a handful of delegates could attend, and our Presbyterials could not be asked to bear unnecessarily heavy

burdens in order to send a large number. However we are happy to announce that neither Albany nor the Presbyterials need be disappointed. There are no legal difficulties in the way of meeting in June and the local committee is authority for the statement that the rates from Chicago will be $50 round trip and $45 from Missouri river points. That means we can go for half fare or less; so we can have a large and enthusiastic convention. Surely all our Presbyterials will join heartily in seeing that our Albany and coast sisters are not disappointed in the number attending. Many persons would be glad to bear part of their own expenses for such a trip, and thus Presbyterials could send full delegations at comparatively small expense.

Would it be unreasonable to ask the church to send us out one hundred strong? We may *send*, because we wish to feel that we are commissioned to represent the women of the church. If you sacrifice to send us you will be more interested in the convention and will pray more earnestly that God's blessing may rest upon it in its deliberations; that it may plan wisely and well for the future in advancing our Lord's work.

The exact dates will be announced soon. In the meantime let us plan to respond heartily to Albany's call. Let us pray for the convention; that all delegates may esteem their appointment not only a privilege but a great responsibility, for which account must be given. That it may be a meeting of profit to each, where our Lord shall be honored and where plans shall be made that will advance His Kingdom, is the prayer of

Your President,

MRS. ALBERT N. PORTER.

Letter from Field Secretary.

"B-o-a-r-d." The bus man's call broke in harshly upon the little flock gathering for a last good-bye. They are once more committed to the Heavenly Father's care, then a rapid drive through the frosty dawn to the station and I am all aboard for a new and untried field, with its problems, perplexities and possibilities all before me, yet confident in the assurance that He who has helped me hitherto will still lead on.

NORTHERN INDIANA PRESBYTERY.

The congregations in this part of Indiana are widely scattered. Much of the presbyterial committee work must be planned and executed by correspondence. In October their seventh annual meeting was held at Bluffton. For years they were without presbyterial organization, owing to the distance between places. One earnest woman said, "While we are fifteen years behind in organizing we hope to be up to date in other things," and it seems they are in a fair way to realize their hopes. During the convention a good sized table filled with literature occupied a prominent place in front of the people. This literature was free to all who would take and read. White winged questions came fluttering in, until your secretary felt in danger of being snowed under, "up-to-date" questions too, showing that they know what they wanted to know, and I will cheerfully supply less favored societies with copies of the same. The Thank-offering secretary may confidently look for the largest offering in the history of this presbytery for the coming year. The Junior exercise was delightful and instructive, as some of us Seniors were obliged to admit. In a number of places where a regular Junior Missionary Society is impracticable theprimary Sabbath-school classes have been organized. Once a month these classes meet together during the Sabbath School hour, when the missionary topic, as out-lined in the JUNIOR MAGAZINE, is studied. In this way the children are brought into touch and active sympathy with missions, a matter of vital importance to them and to the church at large.

Portland Mills is not very large in numbers, and tucked away in a remote corner of this presbytery, with no pastor; but the women here have been organized and are willing to work. Watch for their r -

port at the close of the year. I cannot commend too strongly the faithfulness of our women in the rural districts. Their work is made doubly difficult owing to the scattered condition of the members, yet their record of the year's work will compare favorably with many larger societies in town.

I am not going to mention names, but there is one energetic little woman whom I am proud to know. She presided at our meeting, which was eleven miles out in the country. She took me to her cozy home four miles distant. The next day, another meeting, previously planned, was held at the parsonage several miles away. From this point we drove six miles further, where we would be able to meet with other women of the congregation. She planned and accomplished this without removing her hand from the helm at home, and I thought of the favorable mention of the man Benaiah who slew a lion in the midst of a pit on a snowy day. Will not the Lord remember these valiant women who are holding His cause dearer than their own life?

Another woman living among the hills said to me, "I had a strong desire to go as a foreign missionary, but the Lord hedged up the way. Now my daughter is willing to go, it will be the same as though I had gone. The next day I sought out the daughter, who is in town attending school, which means loving sacrifice on the mother's part. When I looked into the sweet, earnest face, I thanked the Lord for them both, and some day, please God, Mary Anderson in the foreign field, and the mother in her little home, will be co-workers together with the Lord in carrying light to souls sitting in darkness.

Madison, Indiana, enjoys the distinction of being the only society in the state where all the women in the congregation are active members. If all societies could show that record it would mean fifty thousand more woman in our ranks. How may this be accomplished? By personal work on the part of those actively interested. Scores of efficient women are today at ease in Zion because of the lack of enthusiasm among those immediately concerned. To be in touch with the Master is to be in touch with His work, so that others will realize that it is the greatest thing in the world. The successful president of one of our wide-awake societies in First Ohio told me that two years ago she had declared the Missionary Society a bore. "Now," she exclaimed with shining eyes, "it is part of my life."

My sisters, let us fully realize the solemn import of the Saviour's words, "As my Father hath sent me even so send I you;" then we will be a power in the lives of others.

I find much interest centering in the Albany convention. I have met a number in my rounds, who expect to go as delegates and pay their own expenses. In Monmouth Presbytery six have asked to go as delegates, four of whom will bear their own expenses. Mrs. A. N. Porter always succeeds in her undertakings, and we are confident of a good convention. That will result in a closer knitting of of the sympathy and interest between East and West.

JEANNETTE ALTER.

Junior Blanks.

Early in February the Junior Secretary will send blanks to the Presbyterial Junior Secretary for a report of the year's work from the societies under her care. If these blanks are not in the hands of the superintendents before March 15th they should make inquiry concerning them. May we not hope for more prompt work in regard to these reports? If Presbyteries have no Junior Secretary, the blanks will be sent to the Recording Secretary.

MRS. N. WYLIE STEVENSON, Jr. Sec'y.

Home for the Aged.

The Board of Managers of the United Presbyterian Home for the Aged desires to express its gratitude to the following

named congregation, societies and individuals for their very liberal and timely donations of fruit clothing, etc., received from Nov. 11th to Dec. 9th, 1904.

CONGREGATIONS,

1st U. P. Xenia, Ohio. Esst Union. Pa. 1st McDonald, Pa. Rochester, Pa. Unity, Pa. Robinson's Run, Pa. North Shenango, Pa. Mt. Pleasant, Pa. Greensburg, Pa. 2nd. Verona, Pa. Beaver, Pa. Hamilton Ave., Pittsburg, Pa.

LADIES MISSIONARY SOCIETIES.

Bellfontaine, Ohio. Butler, Pa. Hartstown, Pa. Mt. Prospect, Pa. Sugar Grove, Pa. Toronto, Ohio. 2nd. Mercer, Pa. Fairview Ohio. Rix's Mills, Ohio. Norwich, Ohio. Claysville, Pa. Utica, Pa. Carnegie, Pa. 2nd. Washington, Pa. Savannah, Ohio. Fairfield, Pa. Gladden, Pa.

INDIVIDUALS.

Mrs. Anderson, Mrs. J. B. Lenan, Mrs. D. H. Littell, Mrs. Thos. Armstrong, Mr. Wm. Robinson, Mrs. H. C. Bair, Mrs. J. B. Hill, Miss Denham, Mrs. Lyon, Mrs. David Blair, Mr. W. A. Forester, Mrs. George Gilbert, Mrs. M. M. Patterson, Mrs. Agnes S. Wendt, Mrs. M. Bulger, Miss S. J. Frew Mr. Ritter, tuning piano.

NOT MARKED.

1 box, 1 comfort, 1 qt. apple butter, 9 glasses of jelly, a quantity of dried fruit and some pop corn.

1 barrel containing 42 qt jars. 72 qt. jars and ½ bushel apples.

1 barrel containing 55 qt. jars, 4 pint jars and one glass of jelly.

MRS. MARY E. WADDELL,
Donation Secretary,
1022 East End Ave., Pittsburg, Pa.
Station D.

"Yield thy poor best and muse not how or why,
Lest, one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break into a bitter cry, "I might have furnished, I, yea even I,
The two small fishes and the barley bread."

Outlined Program for March,

MARCH—OUR NATIVE AMERICANS.

1. Early conditions in the United States. Reference, Dellon Vaugh's "The North Americans of Yesterday."
2. The Reservation Indians. Reference, Gronell's "Indians of Today."
3. What have our Indians lost and gained by contact with our own race? Ref., Barrows' "Indians' Side of the Question"; Helen Hunt's "Century of Dishonor"; Bishop Whipple's "Lights and Shadows of a Long Episcopate."
4. Why should I make the conversion of our Indians a subject for earnest prayer? Ref., leaflet, "Our Unevangelized Tribes," published by Indian Rights Association.
5. A Story of Native Christian Life, from our Warm Springs Mission.
6. The marvelous journey of the Red man in search of the white man's Book of Heaven. Ref., "How Marcus Whitman Saved Oregon."
7. "The first Indian missionaries west of the Mississippi"; Myron Erll's History of Indian Missions in the West.
8. Our Alaskans. Ref., "Life in Alaska," by Mrs. Willard-Sheldon Jackson's reports.
9. Condition of the Indians of South America. Ref., "The Neglected Continent —Primitive Races in South America"; Sept. No. Miss. Review.

Suggested Scripture lesson—Luke 10:25-37.

10. Present condition in our Indian Mission: (a) Simnasho; (b) Warm Springs; (c) Tama. Ref., Annual Reports.

Outlined Studies for 1905.

APRIL—Japan ; Its Religions. (Heathen.) (Third Study of Dux Christus.)

MAY—Egypt.

JUNE—Home Missions.

JULY—Japan; Modern Christian Missions. (Fourth Study of Dux Christus)

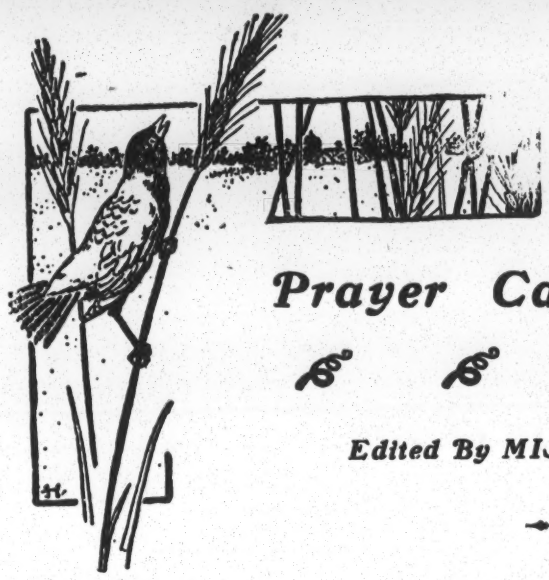
AUGUST—Our Organized Work.

SEPTEMBER—Japan; Women's Work for Women (Fifth Study in Dux Christus.)

OCTOBER—Freedmen's Missions.

NOVEMBER—Japan; Forces in the Conflict. (Sixth Study in Dux Christus.)

DECEMBER—India.



Prayer Calendar for February.

Edited By MISS MARGARET McLAUGHREY

February 5-11.

Pray for colleges; that they may be training schools for God's work; that professors may seek first to teach the kingdom of heaven and its righteousness; and that students may dedicate themselves to God's service and be willing to serve Him wherever He calls them.

"Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight
O Jehovah, my rock and my redeemer."

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched ground refresh as with a shower!

We kneel and all around us seems to lower,
We rise and all the distant and the near
Stands forth in sunny outline, brave and clear;
We kneel how weak; we rise how full of power."

February 12-18.

Pray for Egypt: that our missionaries there may be filled with the power of the Holy Spirit; that all who have found the Way of Life may continue in it and be loosed from the bonds of sin; and that all Egypt may "return unto Jehovah" who "will heal them."

"*In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of oppressors, and he will send them a Saviour, and a defender, and he will deliver them.*"—Isaiah 19:19, 02.

"O thank the mighty King of kings
Whose arm hath done such wondrous things;
His mercy flows an endless stream,
To all eternity the same."

February 19-25.

Pray for India: for the power of the Spirit upon the missionaries; for the native Christians, that they may be strong to endure persecution; for the children, the women, the men—that all may look upon the crucified One and be healed.

"*I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*"—Isaiah 49:6.

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee."

February 26—March 4.

Pray for the Soudan: that the light of the gospel may penetrate the darkness of ignorance and heathenism; and that our missionaries may have strength of body and of soul to meet and conquer the host of evil.

"*The time cometh that I will gather all nations and tongues; and they shall come and shall see my glory.*"—Isaiah 66:18.

"Sow with generous hand,
Pause not for toil or pain;
Sow and look onward, upward.
You shall reap in joy the harvest
You have sown to-day in tears."

Thank-offering.

Let the Pitcher Down.

One quiet eve, some years ago, while lingering by
a stile
That led into a wayside path to watch the clouds
awhile,
Ere Thought had lifted from my heart the shadow of
her wing,
I saw a child—a little girl—returning from a spring.
A well filled pitcher lightly pressed her curls of silk-
ken hair,
Supported by a tiny hand: the child was passing fair,
With something in her sunny face pure as the sky
above;
And something in her gentle eye that guardian angels
love.

A little flower, blossoming a step aside,
This happy child of innocence with sudden joy es-
pied;
And, letting down her pitcher, with the same sweet
joyous song,
She watered it, half laughingly, and gaily tripped
along.
The flower seemed to raise its head, bowed by a sum-
mer's sun,
And smile beneath the act the child unconsciously
had done:
While wandering on, with fairy tread as merry as
before,
I saw her pass the garden gate and close the cottage
door.

You who hast stood beside God's spring of blessings
day by day,
To fill the pitcher of thy wants, and carry it away,
The poor and the dejected, whom God hath willed to
roam,
Are resting by the wayside that leads thee to thy
home.
Oh! let thy heart beat ever quick, in action kind
to be,
Remembering Him whose bounty has at all times fol-
lowed thee;
And deem it not a trouble, in the hedge-row or the
town,
To linger where the weary are, and *let the pitcher
down*. —*Selected.*

A Thank-Offering Message.

This number of the Magazine will no doubt find the large majority of congregational Thank-Offering Committees busy planning for their annual Ingathering of offerings. Permit suggestions along some lines that have proved successful in the past.

1. TIME;—Begin your preparation in time to do it carefully and prayerfully and well. See that every member of your congregation is given a Thank-Offering envelope at least one week previous to your meeting, and asked to give into it on an average of even one penny a day for the past year.

2. INVITATIONS:—Do not be satisfied with giving simply a notice from the pulpit the Sabbath previous to your Ingathering, but have personal invitations given by word of mouth or by letter and urge a full attendance.

3. PROGRAM:—So plan your program as to have every society in your congregation (Women's, Young People and Juniors) as well as your pastor to have some part in it. The new programs, published by the Women's Board, will contain Scripture Responsive Services, "Facts on Missions," etc., and can be ordered at the cost of 15 cents per dozen or 75 cents per hundred. Order sufficient to give one copy to every member of your congregation whether in attendance upon the Ingathering or not. These "Facts" concerning the various mission fields under the special care of the church are interesting and instructive and should be found in every home and kept for reference.

4. OFFERING:—Secure from your pastor the amount of offering that could be given if each one would give $3.65 (or a penny a day) as an expression of gratitude to God for the blessings with which He has daily loaded you the past year, and *aim through prayer, plans* and *effort to reach that sum*. True there may be some who are not financially able to give the $3.65, who will give one half that amount. There are others, and in most congregations they are in the majority, who are able to give more than $3.65; yea, two or three or ten times that sum. Ask such mem-

bers to make up the amount not given by others who are less blessed with means than they.

Have your offerings given as real gift worship and make the service as helpful as possible.

5. SOCIAL:—Where the Ingathering is held on a week day or evening, always plan for a social hour. Members of congregations can often through a cordial handshake, a smile and a kind word, preach the gospel of Jesus to one another and thus be helpful to the pastor in his good work. Where a "Missionary Tea" is given have the refreshments so light as not to burden any one, or lead any weak member to believe that eating is the principal part of a Thank-Offering Ingathering.

9. LITERATURE:—While feeding the body is well, do not neglect to give each member a good helpful leaflet to carry home to feed the mind. Leaflets of interest can be procured from the Literature Secretary, Miss Elizabeth Caughey, Otto, Pa., at the cost of from one-half to three cents each.

Order a supply soon and make them attractive by forming each copy into a roll tied with bright baby ribbon as a pleasing souvenir of your Ingathering. Also improve this opportunity to enlarge your subscriptions to the Women's and Juniors' Missionary Magazines. The former at the low price of five cents a month or sixty cents a year; the latter at twenty-five cents a year per single copy or ten cents in clubs of ten, should certainly be found in every United Presbyterian home.

LIST OF SUPPLIES.

Senior and Junior Thank-Offering boxes, free. Postage per dozen with leaflets 7c. Senior and Junior envelopes, free. Postage per dozen with leaflets 2c.

Order all supplies from my business address, 920 Penn Ave., Pittsburg, Pa.

Respectfully Yours,

(MRS.) MARY CLOKEY PORTER.

Thank-Offering Secretary.

Notice.

A Service of Thanksgiving:

TOPICS
- God's Universal Invitation
- Christians as Witnesses
- Facts on Missions
  - Home
  - Indian
  - Freedmen
  - Foreign
- Triumph of Christianity
- Offerings of Thanksgiving

Single copy 2c; per dozen 15c; per fifty 60c; per hundred 90c.

The above is the new program for Thank-Offering Services. Order of Mrs. M. C. Porter, care J. J. Porter & Co., 920 Penn Ave., Pittsburg, Pa.

Young People's Department.

Letter from Mexico.

COYOACAN D. F. MEXICO.

DEAR SISTERS OF THE U. P. MISSIONARY SOCIETIES:—I am truly glad to send you greeting from this land. I believe your hearts are saying, "Watchman, tell us of the night, what its signs of promise are?" So I shall try to tell you something of the mission work in this long neglected land of Mexico. We people of the United States seemed to overlook this land, perhaps because it is so near us, while our eyes and hearts crossed the oceans to India, China, Persia, Japan and Egypt, as well as to the islands of the seas. Will not the words of the Master apply to us, "These ought ye to have done and not to leave the other undone."

As to the spiritual condition of the people here, under the influence of the relig-

ion of the Roman Catholic church, it is only necessary to refer you to other countries where that religion has prevailed long enough to develop its system of doctrines and teachings, to bid you see what fruits they have borne. I think we shall find they are ignorance, idolatry, superstition, vice, immoralities of the vilest nature, lawlessness, etc. Mexico, I assure you, has proved no exception to the rule. The Bible was not only an unknown book, but also a prohibited one. "God moves in a mysterious way His wonders to perform," and the manner of His introducing the Bible here proved again the truth of Cowper's words.

"It has been said that Americans are ashamed to speak of the war of 1847; but God over-ruled its injustice by using it as a means of introducing the Bible in Mexico." The American Bible Society had just issued an edition in Spanish, and these were carried over with the army, and in this way was the Bible telling of "Jesus the light of the world," introduced into this land of darkness "Hundreds of Bibles and Testaments have since been distributed, and in hundreds of instances it has been the sole agency in the conversion of its readers. Through the reading of the Scriptures, and other evangelical literature, there were formed groups of enquirers eager for more light all over Mexico. The Rev. Arcadio Morales, pastor of our Spanish Presbyterian church in Mexico City, belonged to such a group, and often in out of the way places, our missionaries have been welcomed by similar companies."

At the close of our war with Mexico, there was in Mississippi a young lady teacher from New England, Miss Melinda Rankin, who had consecrated her life to carry out so far as she was able the last command of our Saviour. Through the returned soldiers, she learned of the moral destitution of the people of Mexico. Her sympathies were enlisted in their behalf, but it was not until in the sixties that she was permitted herself to go into the country, and at Monterey gather about her a company of natives and establish a school, which afterwards became our Girls' Normal School of Saltillo.

About 1852 Dr. G. M. Prevost, who had been in the army, located in Zaccatecas and started gospel work in Villa de Cos. This was transferred into our mission, when it was formally established by our Board in 1872; so that our work represents the oldest missionary effort in Mexico. In 1870 the Baptists employed their first laborer, Rev. Thomas Westrup. In 1871 the Friends sent a missionary, and in 1872 our own Board sent our first missionaries to the State of Zaccatecas and to the city of Mexico. In 1873 the Board of the Methodist church sent Dr. Butler to Mexico city.

The Congregationalists, Episcopalians, Southern Methodsits and Seventh Day Adventists are all engaged in work here. The Southern Presbyterians and our own Board have consolidated their work, under the Presbyterian Synod of Mexico. an example worthy the consideration of the two home churches. The education of the children, and the preaching of the gospel by native ministers, seem to be the means by which the people are to be lifted out of their degraded condition. Accordingly many Christian schools have been established by the different missions.

Our church has two Normal schools for girls, one at Saltillo, the other in Mexico City, and in Coyoacan, a suburb of the City of Mexico, there is a Theological Seminary and college for men and boys, who come from all parts of the republic, even Roman Catholic parents desiring to send their sons, because they see it is a good school. In the city we have five schools taught by young women from the Normal schools. These are under the supervision of the government Inspector of schools, and are also visited once a week by Rev. Mr. Morales, who instructs the children in the Bible and catechism.

Not long ago we accompanied Mr. Morales on one of his visits to three of these schools, and were well pleased with them. The appearance, manners, and

intelligence of the children compared well with the average children of same ages (perhaps from six to twelve years) in the States. We had with us for them some pictures given by United Presbyterian friends of Cedarville, Ohio. It was a great pleasure to watch their faces as Mr. Morales held before them pictures of Emperor William's oldest son, the young king of Spain, or that of Alice Roosevelt, and told the children who they were. He is a very enthusiastic man, and is able to impart some of his enthusiasm to those who are listening to him. When we left them, the pupils of each school arose and said "Good bye," to us in English, and seemed to be very proud to be able to do so.

One day last summer when Mrs. Wells of our Northwest Board was visiting here. She and Mrs. Herbert Brown (one of our missionaries here) went with Mr. Morales to visit the schools. The driver of the coach that day was an old man and a Romanist. He saw one of them, perhaps Mrs. Wells, carrying a book, and asked if it was a Bible, and said he had wanted for a long time to see one. Mr. Morales asked him if he would like to have one for his own? He said he should like very much to possess one. They had him drive to a place where they could procure one and Mrs. Wells made him a present of a copy. He seemed very grateful, and at every step they made they found him reading it very intently. He was much pleased when they stopped at one of the schools and said, "Why, my children go school here." Mrs. Brown when wanting a coach since has tried to find the one driven by this man, but has not succeeded.

Mr. Morales is now a grey-headed man. His church, "Divine Salvador," is almost self-supporting and gives liberally to the Home Mission Board of the Presbyterian church in Mexico. He is very evangelistic in his methods and has been named the Moody of Mexico. During Holy week he has services each night in his church. One of his sayings I wish might be heard and heeded, by every American, tourist or otherwise, who comes to Mexico. It is this: "Americans import every thing into Mexico but their religion," and we can only admit it is too true.

One evening in one of the hotels I was standing near some people who seemed to be discussing how they would spend the next Sabbath. When a convenient time came I handed them a card with notices of our English church services and said, "If there is no other church to which you prefer going, we shall be glad to see you at our church on Sabbath." One of the ladies said, "Oh! I'm a Presbyterian," which of course pleased me. They thanked me, said I had done right and seemed pleased. But I suppose the theatre or possibly the bull fight had greater attractions, for we did not see them at church, though I had heard one of them say, "I never attend the theatre on Sabbath at home." 'Twas a pity she went at all, and I could not but say "When will the professed followers of our Lord and Saviour Jesus Christ feel the need of enquiring, "Lord, what wilt thou have me to do," under any and all circumstances.

I spoke of the day schools connected with each preaching station. One of these places Rev. Mr. Vanderbilt and Robert visited on the 20th of April. It is only two years ago that at this place while Mr. Vanderbilt was holding service, a mob made an attack on the house. At one time things were so serious that Mr. Vanderbilt thought it doubtful how matters would end and wrote a farewell to his family. He applied to the local authorities for help, which was promised but not given. He however was able to board a passing train, went to the city and saw President Diaz himself, who ordered the mob to dispense and damage to property made good. Since then the pesple hold a religious service on the anniversary of that day. This year, after the service, Mr. Vanderbilt questioning the pupils of the school there in their Bible study and catechism, found there

was one boy, four and one half years of age, who could repeat the answers to seventy of the questions of the Shorter Catechism and many Bible verses with the ease of a grown person in common conversation. They decided he will be good student for the school in Coyoacan, in a few years.

I asked Mr. Vanderbilt the other day how the work was started here in Zitacuaro, (we are spending several weeks here now. I stay with Mrs. Vanderbilt and her three little girls, while Robert accompanies Mr. Vanderbilt on his trips to the out stations.) He said, "Some years ago, a man started a book-store here. Among others a box of Bibles was sold out and read by the people, who soon asked for a minister to be sent to them that they might be instructed in the right way. "The entrance of Thy word giveth light." The missionary was sent and the work has progressed, slowly but surely since. Indeed I think the work of missionaries in heathen lands is far more successful than it is here in our nominally Christian country. But it is God's work in all lands, and He will carry it on till all "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

MRS. MARTHA E. BROWN.

FROM Month TO Month.

Notice To Presbyterial Recording Secretaries.

The blanks for reporting the contributions of the Presbyterial and Congregational missionary societies will be mailed about February 15th to the names and addresses as given in the Minutes of 1904.

It will be a favor to the undersigned, to receive, *at once*, notice of any change of above named officer of Presbyterial Association.

MRS. MARY W. PORTER,
Statistical Sec'y
Women's General Missionary Society.

Board of Directors.

Board met according to adjournment December 13th and was called to order by the President. Devotional exercises were led by Field Secretary, Mrs. Alter.

A committee consisting of Mrs. Herron, Mrs. Campbell and Mrs. Yourd was, on motion, appointed to prepare resolutions on the resignation of Miss Sloan as Treasurer, and to have them printed in the MAGAZINE and church papers. It was decided that the legal signature of the new Treasurer be Mrs. J. B. Hill, Treasurer.

The report of the Magazine Committee for quarter ending October 3Ist was read and approved.

The Field Secretary, Mrs. Alter, reported the first itinerary as such and gave many interesting facts in connnection with her work. Organized a new Society at Portland Mills, Indiana. Presbytery also organized one Junior Society. At Madison, Ind., found every woman in the congregation was a member of the missionary society. It was decided that all the offerings taken at meetings held by the Field Secretary be sent to Presbyterial Treasurers as home mission money and that Mrs. Alter be furnished with blanks for congregational Treasurers to fill out with amount of offering and return to her.

Parsonage Secretary reported that Findlay, Ohio, and Detroit, Mich., have both made the last payments on parsonage loans, and all legal papers had been returned to them.

Home Secretary reported that the contract is let for the mission house at Tama.

Reports read from Miss Montgomery,

Mrs. Gibson, Miss McGreggor, Miss Stewart and Miss Wade.

Owing to having accepted the office of Treasurer, Mrs. J. B. Hill tendered her resignation as Secretary of the Freed men's department, which was accepted with regret that it seemed necessary to again disturb this department by depriving it of its official head. But the best interest of the work seemed to demand this step. Several requests for supplies in the various Freedmen's stations were, according to present arrangement with Freedmen's Board, turned over to that Board.

Junior Secretary reported a new life member, Mary Caldwell, 2nd Indiana, Pa.

On December 27th the Board met and was opened with devotional exercises conducted by the president; Mrs. J. B. Hill leading in prayer.

The Treasurer reported that the necessary transfer of books and keys had been made by Miss Sloan; also that contents of safe deposit box had been examined and a list of contents taken.

It was decided to ask the Magazine Committee to make a division in the list of missionaries, and that those supported by W. G. M. S. be a separate group and so designated.

It was decided that Miss McCahon is to have her furlough as by request.

Dr. Jensen, Tama, Iowa, reported 87 visits and 27 treatments given during November.

Reports received from Seattle and Warm Springs.

Railroad Secretary is getting things in shape to announce at an early date in regard to rates, etc., for the next Convention.

The Young Women's Secretary reported a new society of 18 members at Cambridge, New York.

REGULAR MEETING.

On January 3rd the regular monthly meeting of the Board was held. The devotional service was led by the President; Mrs. E. M. Hill leading in prayer.

It was reported that the date of the Albany Convention was definitely fixed for the first Tuesday in June.

Treasurer Mrs. J. B. Hill reported total receipts for December $7.455.85, and total disbursements $6.046.30.

Mrs. M. C. Porter, on account of overwork, tendered her resignation as member of the Literature committee, which was accepted with regret, as Mrs. Porter has served continuously on this committee for many years.

Miss Emma Dean Anderson was with us for a little while and reported considerable money being given her for the Rawal Pindi High School, by personal friends and relatives.

According to the Constitution of the W. G. M. S. the President of the Board and department Secretaries are expected to attend the meetings of the society; but owing to the distance, the time required, and the great expense to be incurred for this Convention, not all will go. It is expected, however, that at least nine members will attend.

Many important matters were before the Board at this meeting, which not being closed up are not ready to report.

Ewing, Neb., has paid her debt in full to the parsonage department, and a release of mortgage was returned to her.

Mrs. Campbell was appointed Assistant Railroad Secretary.

January 17th the Board met in the usual place, the President leading the devotional exercises.

The Treasurer reported receipts, disbursements and balances in the different departments for December.

Finance committee presented report from September 20th, 1904 to January 14th, 1905. Loan account, $3.154.52; disbursed loan account, $3.154.52; balance in contingent fund, $1.745.42. Loan of 7th Chicago repaid in full.

Foreign Secretary reported three applications for Foreign appointment.

Acting Freedmen's Secretary reported monthly reports received from sewing and cooking departments. It was decided that, owing to the distance and ex-

pense, not to send a representative from the Freedmen's field to the Convention this year.

Rev. D. M. Cleland made application for a worker among the miners near Gladden, Pa., and Board decided to grant the request.

Miss Cox, of Bellingham, Wash., resigned as city missionary.

A bill of $68.18 in the department of ministerial relief was ordered paid.

Dr. Jensen, one of the missionaries at Tama, tendered her resignation, which was accepted with regret.

Parsonage Secretary reported Du Bois about ready for their parsonage loan.

Mrs. A. M. Campbell, Illinois Southern Presbytery, Mrs. M. S. Philips, Waitsburg, Wash., and Mrs. A. M. Stevenson are new life members recently received.

MRS. SAMUEL YOURD, Sec.

Resolutions of Respect.

With regret the Women's Missionary Society of the U. P. Church of Argyle, N. Y., accept the resignation of its Treasurer, Miss Helen Sill, who for years has so efficently carried this branch of our organization.

Resolved, That in the removal of Miss Sill, not ouly our W. M. S., but other branches of our church work loose an active, zealous member. Our best wishes go with her for her future.

Resolved, As a Society, we appreciate the work she has so faithfully and ably done for us. In the name of the Master we ask that her reward may be that of the faithful.

MRS. MARY MILLIMAN,
MRS. JULIA CARSWELL. } COM.

MRS. ELLA SHANNON, Pres.
MARION E. STEVENSON, Sec'y.

Mrs. India Smith.

A tribute of love from the Ladies' Missionary Society of the United Presbyterian church, Milroy, Ind., to the memory of Mrs. India Smith, who was called home March 18, 1904.

Our loss is not only in the Society, but also in the Sabbath-school, prayer-meeting and congregation, whose interest she had so much at heart. "Precious in the sight of the Lord is the death of His saints."

MRS. MARY NORRIS,
MRS. MINNIE MCCRACKEN,
MRS. MARY MCC. POWER. } COM.

Mrs. Jane Corbett.

The Woman's Missionary Society of Commerce, Mich., desire to record this tribute of esteem to the memory of Mrs. Jane Corbett, who entered into glory from the home of her daughter, Mrs. Thos. Darling, in Commerce, Mich., August 23rd, 1904.

She was the wife of John Corbett, who was an elder in this congregation from the date of its organization in 1845 to the time of his death in 1898.

She was one of the charter members of the Missionary Society, and has always been an active and interested worker. She is the first active member of the Society to be called to the work above. Bearing in mind the words of Paul to the perplexed Thessalonians, be it,

Resolved 1st, That we sorrow not as those that have no hope, but rejoice for the glory that has come to our fellow worker.

2nd, That we rejoice in the presence of one of our members in the service at the Throne.

3rd, That we declare our faith in the goodness of God and in His care for His work on earth, feeling sure that what He does is for the best interests of His kingdom on earth and in heaven.

4th, That we commend to the care and blessing of God those who have been separated from a mother's love.

5th, That we, the members of this society, enter with renewed zeal into the Lord's work, awaiting the time of our "promotion" with desire.

MISS MARY WILSON,
MRS. O. A. KEACH,
MRS. W. C. LAW. } COM.

Mrs. Maggie McBean.—Mrs. Mary Croft.

The Women's Missionary Society of the First United Presbyterian church of East Liverpool, Ohio, offer this tribute of love and respect to the memory of Mrs. Maggie McBean, who was called home August 26, 1904.

We desire to bear testimony to her Christian character. Patience and resignation under most severe suffering, while our hearts are made sad, we bow in humble submission to the will of Him who makes no mistakes.

In her death we lost a humble, quiet worker, who was always willing to do what she could. Her work on earth is ended, but the influence of her beautiful Christian life remains. May we be admonished to be more faithful and earnest in our service. We extend hearty sympathy to her husband and commend him to the loving Savior whom she served and with whom she now abides.

On Sept. 15, 1904, Mrs. Mary Croft, also a member of the Women's Missionary Society of the First United Presbyterian church of East Liverpool, Ohio, was called home. "Not my will but Thine, O Lord, be done."

To the bereaved ones we extend our sympathy, and commend them to the Savior whom she loved.

MRS. LIZZIE MCKENTY,
MRS. ALICE MCINTOSH. } COM.

Mrs. Jas. H. Robb.

The Women's Missionary Society of the First United Presbyterian church, McDonald, Pa., offer this tribute of love and respect to the memory of Mrs. James H. Robb, who fell asleep in Jesus, September 1, 1904.

Mrs. Robb was a charter member of our society and a consecrated servant of the Master. She could always be depended upon to do her part in the Society or any other branch of the church's work. Being a

victim of a lingering disease she was confined to her home for many months, but bore her weakness uncomplainingly and with a spirit of true resignation placed her life in the hands of her Lord.

Mrs. Robb enjoyed above all else conversing on the Word and its precious promises, which are now to her being fulfilled. To the family we extend our heartfelt sympathy, and commend them to Him whose grace faileth never.

MRS. ALICE MAY,
MRS. T. P. GEORGE,
MRS. JOS. HUNTER. } COM.

Miss Lillian Boyd Long.

The Young Women's Missionary Society of the Second United Presbyterian church of Wilkinsburg, Pa., offer this tribute of love to the memory of Miss Lillian Boyd Long, whom God in His wisdom called to her eternal home, September 12, 1904, this being the first death in the society since its organization.

As a society we feel that we have parted with a cheerful, willing and untiring worker; one whose example in sweetness of disposition, charity in her judgment of others, and zeal in all Christian work, we may imitate.

Enduring great affliction through her prolonged illness, she gave many expressions of her hope in God, and was enabled at all times to say "Thy will be done."

We extend our sincere sympathy to the bereaved family, and hope they, as well as ourselves, may trust in the Great Comforter, who gives us this assurance, "I will never leave thee nor forsake thee."

ELIZABETH BOAL,
MRS. MURATTO,
SADIE J. WHITTEN. } COM.

Mrs Martha C. McQuitty.

A tribute of love and respect to the memory of Mrs. Martha C. McQuitty from the Women's Missionary Society of the Carnegie United Presbyterian church.

Death has entered our society, and called home one of our number who had been a member of our congregation for nearly forty years. She was an earnest, faithful Christian, quiet, unassuming, a lover of the house of God and a regular attendant upon its ordinances as long as her strength permitted.

To the sorrowing ones we extend our sympathy and commend them to the Savior whom she loved.

MRS. S. B. MCPEAKE,
MRS. AMELIA W. HARVEY. } COM.

Mrs. Anna Wade.

Mrs. Anna Wade, wife of Rev. N. E. Wade, died March 28, 1904.

Her suffering for weeks previous was intense, seemingly beyond the limit of human endurance, but was borne with heroic Christian patience. Her many friends who visited her and were apprized of her continual extreme suffering had almost reached the conviction that it was not merely for chastening but that she might witness for Christ more fully on her sick bed than even she might have done in the same number of days in activity.

Not only is she missed by the sorely bereaved family, who have our sincere sympathy, but also by the Missionary Society of New Brighton, Pa., of which she was the honored and faithful president, by the church of which she was a member, and the community in which she lived. Her death is deeply felt in our Presbyterial; therefore

Resolved, 1, That we recognize God's goodness in giving this life to the world and in fitting her so ably for her work.

Resolved, 2, That we submit to His Providence even in the spirit in which she bore her suffering, and with the same resignation that she evidenced frequently as the death messenger crept upon her.

Resolved, 3, That we strive to follow the example of this sister as we are convinced she followed the Master.

MISS INA LITTELL,
MRS. ROBERT MULHOLLAND,
MRS. STUART MAGEE.

Mrs. Elizabeth Duncan.

In memory of Mrs. Elizabeth Duncan, who departed this life April 4, 1904.

The members of the West Union Ladies' Missionary Society of White County, Ill., desire to express the love and high esteem in which Mrs. Duncan was held by the sisters of this society. She was quiet and unassuming, but always ready for any work that the society proposed. Her hearing being somewhat impaired by continued sickness, prevented her from enjoying the meetings of the society as she could wish. She had been in poor health for a long time, but she patiently bore it all, and when the time of her departure neared she expressed herself with willingness to depart and be with Christ, "which is far better." To the writer of this committee she thus expressed herself a short time before death: "We are nearly the same age (in her seventy-second year), but I go first and the warning comes to you, 'Be ye also ready.'"

We extend our deep sympathy to the bereaved husband (who was very sick at that time), and her two sons and one daughter. We commend them to God, who is the Great Comforter of those in sorrow.

COMMITTEE.

Mrs, Rebecca Kirkwood.

The W. M. S. of Pleasant Hill, Ohio, offer this tribute of love and respect in memory of Mrs. Rebecca Kirkwood, who died at the home of her son, Thomas C. Kirkwood, April 5, 1904, aged 87 years, 5 months, and 12 days.

To her were given more than three score and ten years, and they were spent in ac-

tive, faithful devotion to our church. The interest of the congregation and missionary society were dear to her to the end. Despite poor health the last few years, her interest in all church work never failed. She was faithful and conscientious in all lines of Christian work, quiet and retiring, yet always performing her duties well. She will be very much missed, but we believe she has been called to a higher service, so humbly submit to God's will. Our loss is her gain.

CARRIE GUNN,
MARTHA R. ARMSTRONG,
Committee.

Mrs. John B. Scott.

The W. M. S. of Milton U. P. Church (Stamford Presbytery) wish to offer this tribute of love to the memory of Vice-President Mrs. John B. Scott, who was called home May 2, 1904.

From the organization of our society she was a deeply interested and helpful member and by her winning ways and readiness to do what she could, did much to forward the work of the society and to encourage other members to do their part.

We extend our sympathy to her bereaved relatives and commend them to the tender care of Him for whom she lived.

MRS. A. P. GILLESPIE, *President*,
JESSIE ELLIOTT, *Secretary*.

Mrs. Isabelle Crow.

The Women's Missionary Society of the Second U. P. Church, Cambridge, Ohio, offers a tribute of loving remembrance to the memory of Mrs. Isabelle Crow, who was called to her heavenly reward July 1, 1904, aged 75 years.

She was a charter member of our society. Although quiet in disposition and unassuming in manner, she was deeply interested in the work of the Master. The memory of her quiet and beautiful life will live in our hearts forever.

We extend to her devoted husband and children our sincere sympathy in their bereavement and pray that the Comforter may ever abide with them.

MRS. ANNE DAUGHERTY,
MRS. JENNIE HARPER.

Mrs. Esther Leech.

The Woman's Missionary Society of the United Presbyterian congregation of Mulberry, Mo., wish to offer a tribute of love to the memory of Mrs. Esther Harney Leech, who was called home August 26, aged 76 years.

A dearly loved member of our society, after a long and faithful service in the Master's work, has left us an inspiring example of a lovely Christian character, deep, abiding faith, and a meek, gentle, and noble life.

To sorrowing friends and relatives we extend our sympathy and commend them to the God in whom she trusted.

Mrs. Mary Ross.

The Women's Missionary Society of the United Presbyterian Church of Tilden, Ill., offer the following tribute to the memory of our sister, Mrs. Mary Ross, whom God in His all-wise Providence called to her heavenly home on September 17, 1904.

We recognize, in the life of our beloved sister who has gone to her reward, the characteristics of a faithful child of God. Although ill health prevented her from attending our society meetings regularly, yet she was always ready to give of her means for the furtherance of the Master's cause. In her removal we feel that, as a society, we have been afflicted, and yet, in submission to "Him who doeth all things well," we say, "Thy will be done."

We extend to the sorely bereaved husband, daughters, and sons our heartfelt sympathy in this their hour of trial, reminding them that she is separated from them only by "the thin veil of a little while," and while we cherish her memory, may we all strive to be ready when the Master calls.

LORENA FEGAN,
NELLIE GIBSON,
AGNES KIMBALL,
ELEANOR PAUL,
Committee.

Mrs. J. J. Blair.

The W. M. S. of the United Presbyterian Church of Peebles, Ohio, offer a tribute of love and respect to the memory of our sister, Mrs. J. J. Blair, who entered into rest September 22, 1904.

In her death the Church has lost a devoted member and our society a loving and willing worker. Although an invalid for years, she bore her afflictions with patience and cheerfulness. She was faithful, constant, and active in all the busy field of her life's calling, and to her friends her past life comes as a beautiful picture of Christian trust.

Our tenderest sympathies go out to the bereaved ones, especially to the sorrowing husband and son. We commend them to Him who hath said, "I will not leave you comfortless."

Committee.

Foreign News Budget.

Egypt.

Miss Jean L. Gibson writes from Luxor.

Our little church here at Luxor seems very prosperous just now. For some time there has been no settled native pastor here, but recently the congregation has called one who has been with us for about eight months. He seems very earnest and energetic, and we earnestly pray that he may be a true shepherd of the flock here. We are sadly in need of a new church and trust that we may be able to build one in the near future.

Last Sabbath our little chapel was filled nearly to overflowing, and at Sabbath school we have had as many as two hundred and twenty-five. God grant that the little church planted here may be a bright and shining light, which will send its beams far and wide, dispelling the darkness of heathenism which surrounds us.

We have two Bible women here, who are doing good work. One who has been here but a short time already has forty women whom she teaches. One of the Bible women had been teaching some Coptic Catholic women, and when the nuns heard of it, they were very angry, and came and took from them all their Bibles and small copies of the Gospels and tore them in pieces before their eyes. The nuns then commanded the women to quit taking lessons. But the women had learned a little about Jesus and they wished to learn more. They sent for the Bible woman, who did not know exactly what she ought to do, and went to Miss Buchanan for advice, who told her that she ought to teach them since they wished to learn. She joyfully went back to them and now they are reading for themselves the story of Jesus and His love.

Our Girls' Boarding School here opened up again after the summer holidays with fuller attendance than ever before. Miss Buchanan feels much encouraged because a Mohammedan boarder, who has been in the school for the two years, or since the beginning of the school, has declared herself a Christian, and cut herself off from all her friends. Her faith will be fully tested before she is baptized.

Our fine new building is growing rapidly, and it rejoices one's heart to think that such a grand witness to Christ's power to save women shall be found in this needy upper country. The children at home and the dear, hard-working women who have sent money to help in building this fine big house would rejoice with us if they could see it growing up here right under the shadow of Karnak.

Miss Margaret A. Bell, of Tanta, narrates a pathetic incident.

Fareda Mahommed is one of our free pupils. Her home is one of the poorest I have visited. Last year when she had measles we found her lying on a hard wooden bench in a small, dark room. We opened the wooden shutter of the one tiny window and a sad sight met our gaze. Everything in the room, from the ragged cover thrown over the sick child to the unswept dirt floor, showed the deepest poverty and ignorance. The poor mother gratefully carried out as best she could the directions of the kind-hearted doctor. We sent nourishing food and soon Freda was back in school happy—as she always appears to be when at her lessons.

When her mother brought her to me at the opening of school, a few weeks ago, she said, "She has no clothes but these she is wearing. Can you help her a little, please?" A few days later I received a nice bundle of clothes from an English lady here whose little daughter has gone away to school in her home-land. Among the things was a pretty blue and white lace-trimmed apron, just the size for Fareda. I called her to my room and put it on her; then stepped back to see how it would do. One glimpse at her face and all else was forgotten. For the moment she was not conscious of my presence as she gazed intently at the neat, clean garment and the ripply lace. As if half-afraid it would vanish if she touched it, she gently raised one little brown hand and let it rest on the frill about the yoke.

It is a wonderful privilege to make a child happy. Not often does one have the pleasure of creating greater joy than beamed from Fareda's thin little face when I told her the garment was really hers. May the possession of this bit of beauty give her a love for all things beautiful, and help to kindle in her heart a desire for the beautiful robe of Christ's righteousness, of which we daily try to teach her. Pray for

Fareda and her teachers and friends.

India.

Miss Maud Pollock Maxwell sends two contributions from native women relative to the work in Rawal Pindi.

FEMALE CIVIL HOSPITAL.

DEAR FRIENDS.—I have the honor to state about my work in Rawalpindi since the last nine years. I passed out in 1895 as a female hospital assistant and was offered the post where at present I am appointed.

I hold the sole charge of Rawalpindi Female Civil Hospital. I gladly state that I like the work very much. Through this work I meet all classes of people, poor and rich. When I newly came here in the end of December, 1895, the daily attendance of the outdoor patients was very few. Our Indian women, especially Hindus and Mohammedans, who have no education at all, were rather afraid of English treatment, as they are superstitious, believing in charms, etc.

I am delighted to say that the number of patients is increasing day by day, both outdoor and indoor. I am called to their houses and in villages also for medical aid. Myself and Mrs. Luhna Mull, who is a Christian compounder here, are occasionally invited for dinner at Hindus' and Mohammedans' houses. It is very surprising in this country for Christians to be invited by Hindus and Mohammedans for dinner, as they say Christians have no caste. They are like sweepers, slighted by all.

At the present time there are many high class Hindu and Mohammedan women who call us saheli (God sister). I thank God for all his blessings toward us. Although in government hospitals preaching is not allowed, yet we try our best to testify our Lord by our actions.

RAWAL PINDI HIGH SCHOOL.

The Rawalpindi High School is a new school, as I suppose you know by this time. It was started in December, 1902. At that time there were in it about ten girls and two teachers. I came to the school in June, 1903, when there were in it about 22 girls, of whom seven were day scholars, and with myself there were four teachers. School closed in September for six weeks for summer vacation and the girls all went away to their several homes. School opened again in October, 1903, with only 16 pupils, owing to the day scholars' not returning in time. At the end of this term in July, 1904, there were on the rolls 40 pupils, of whom 16 were day scholars. School was closed again for August and September, but opened again on the 26th September. We have now 43 pupils in the school, and six of our old non-Christian pupils have not come back. We have now three Indian Christian teachers and three Indian Christian pupil-teachers, and Miss Corbett is the principal of the school.

The Inspectress examined the school in October, and the school did well, considering it is a new school. Only seven girls failed, and some of our infants were not promoted because they had not been in the school long enough to know very much.

We have two Hindu pupils, one Brahmo Somaj, and three Mohammedans. They all study their Bible lessons, just as well as our Christian girls do. We had our Bible examination in October, too, and not one of the pupils failed. Most of them took cent per cent. Our Christian girls appeared for the "All India Sunday School Examination" and did well; three of them got prizes, because they passed well. They got between 80 and 90 per cent.

Though the school is called a Christian Girls' School, yet, as I have said before, we have non-Christians too, to whom the school is a great help, inasmuch as it gives them a knowledge of God, and of Jesus Christ as the Savior of the World. These non-Christian children come to us when they are very young, and consequently know very little, if any, about their own religion. So the school has a very good opportunity to lead them in the right path, when their hearts are yet very tender.

I will now tell you a little incident which shows how free their little hearts are from all prejudices. One day I was giving an object lesson on the potato, and about the end of the lesson one of the children asked who made the potato grow, when one of the other children immediately said, "God." This led me to speak to them of the many good and useful things that God in His great love had made for mankind. At the end of my talk I said, "But the greatest thing that God has given to us is His Son, His only Son, who died to save us." Before I had finished talking, a little girl, who sat listening very attentively, with great big tears in her eyes, spoke up and said, "Oh! tell me more about this God, and Jesus, about whom you talk; I want to know Him and love Him." This girl is a Hindu girl; her name is Gurdái. She is still in the school and promises to be a Christian some day. Her father also seems a good man. He wants her to become a doctor some day, and says that he does not care if being under Christian influence so long makes Gurdái a Christian too.

Treasurer's Report for the Month of December, 1904.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Schools.	Med & For Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Lois Reed M'ClureFd	Junior Special	Parsonage	Ch'rch Ext	Minister'l Relief	Inter'st on Parsonage Loans	Received on Loan Investments	Home Salaries	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for Aged People	Life Members'p	Interest	TOTAL.
Allegheny	80 00	80 00	355 00	70 00	10 00	90 00	2 00	38 00	35 00		5 00								10 00		775 00
Argyle			275 00																		275 00
Arkansas Valley					9 00																9 00
Beaver Valley			125 00																		125 00
Chicago		28 00		25 00	3 00	5 00			6 00	5 00	2 00										74 00
Concordia	8 00	8 00		7 00	7 00	7 40			4 00												41 40
Conemaugh			100 00																10 00		110 00
Des Moines	18 00	26 00	107 00	6 00	10 00	10 00				8 00	7 00										192 00
Frankfort		12 00		2 00		4 00										3 00		3 00			24 00
Illinois Southern			61 00																25 00		86 00
Kansas City			30 50																		30 50
Keokuk			405 82		1 40																407 22
Kiskiminetas		15 00		10 00		15 00															40 00
Lake		24 00		7 00	3 00	9 00				1 00	1 00										45 00
Los Angeles		10 00	65 50	10 00	7 00	5 00				10 00											107 50
Mansfield		15 00	72 50	10 00																	97 50
Monmouth			55 00	10 00																	65 00
Monongahela	35 00	15 00	116 00	5 00		78 00	5 00	31 00	15 00		10 00				5 00	10 00	10 00	10 00			345 00
Muskingum	10 00	10 00	86 00	16 00																	122 00
Oregon		6 00	74 50			21 00			3 00												104 50
Indiana		48 00	140 00	23 00		16 00					10 00										237 00
Mr. and Mrs. Geo. M. Paden, Allegheny, Pa.			50 00																		50 00
Mr. and Mrs. F. J. Klingler, Pittsburg, Pa.			150 00																		150 00
Mrs. M. F. Phillips																					
Waitsburg, Wash.	60 00	15 00																	25 00		100 00
Fort Morgan, Colo												100 00									100 00
Winterset, Ia												33 30									33 30
Springfield, Mo.												42 00									42 00
Stafford Kan												27 75									27 75
St. Joseph, Mo												30 00									30 00
Latrobe, Pa												138 75									138 75
Goldfield, Iowa												66 60									66 60
18th Church, Pittsburg, Pa.												33 00									33 00
Stewarts' Station, Pa.												166 50									166 50
Refunded Salary				105 00																	105 00
From 7th Church, Chicago, Ill.													2680								2680 00
Interest																				246 33	246 33
2d Providence, Mass.												50 00									50 00
Central Falls, Mass.												124 00									124 00
Totals	211 00	312 00	2268 82	306 00	50 40	260 40	7 00	69 00	63 00	24 00	35 00	811 90	2680		5 00	13 00	10 00	13 00	70 00	246 33	7455 85

Life Member Junior Missionary Society Donald Russell
" " " " " " Mary Caldwell

Life Member Women's General Missionary Society, Mrs. S. M. Campbell
" " " " " " Mrs M. F. Phillips.

Amount received in December..... $7455 85
Amount disbursed..... $ 6046 30

MRS. J. B. HILL, TREAS., 5630 Bartlett St., Pittsburg, Pa.
MISS. E. D. BROWN, ASSIST. TREAS. 3501 Fifth Ave., Pittsburg, Pa

MISSION HOUSE AT RAMLEH.